



A TREATISE

CONCERNING

THE

generall councilles,  
the Bishops  
Choppes  
of Rome, and  
the Clergy.

*Ann. Dyson*

1534

yet my beginninge god be my  
 helpe by grace & vertue to befall  
 the copynne & to befall  
 in my place yb. to love god  
 with for grace & fine

Moller J. Haden  
 Wight to L. Haden  
 Wight to L. Haden  
 to a good friend

Dec

169.



Have mercy on my  
 words god & Haden do  
 hundred & fifty my  
 god & Haden

The p̄face.

**T**HE AVCTOR-  
tie and power of ge-  
neral counsayles, ne  
the tyme when they  
beganne, in the time  
of the new testamēt,  
ne yet the maner howe they shulde  
be gathered, or by whome, can not  
playnely be sette forth to the reader,  
onlesse the powers of kynges and  
pryncis be fyrste knowne and vn-  
derstande : I shall therefore in the  
begynnyng of this lyttell treatyse,  
recyte certayne textes of scripture,  
concernynge the power of kynges  
and prynces, howe they haue theyr  
power immediatly of god : and  
then I shal somewhat touche, what  
myndyrations the cletgy haue by  
the lawe of god, and what by the  
lawe of man : and that yet many of

## The preface.

the lay people haue beleuid, that the clergy hath had power to vse them by the lawe of god. And then I wol touche some powers and auctorities, that the clergy hath taken vpon them, whiche they had neyther power to haue done by the lawe of god, ne by the lawe of man: ne yet that any custom or prescription can cofirme them, or make them lausful: but that the lenger they conynue, the greater is the offence. And then after those thynges I intende somewhat to touche, by what auctoritie catholike generall counsailes fyrst began, and what power they haue: & then I shall speake of such counsailes, as haue benne gathered in tyme past, by the power of the byshoppes of Rome, to whiche haue ben called general counsailes: and specially of the general counsaile that



## The p[re]face.

the byshoppe of Rome hath nowe  
of late sommoned. And then I shal  
some what touche ferther, vnder  
what maner, suche generall catho-  
lyke councilles, as be appoynted  
by scripture, ought to be gathered:  
and then I woll recyte some lawes  
and decrees made by byshoppes of  
Rome, and the clergie in tyme past,  
whiche be agaynst scripture: and so  
I wyl make an ende of this tretise.

Of the power of kynges  
and prynces.

The fyfte Chapter.



GO D tourneth not his  
pen from a ryghtewyse  
man, & kynges he settith  
in theyr seates for euer.

Iob. 36.

And nowe, O ye kyn-  
ges, vnderstande ye, be ye lerned  
that iudge the worlde.

Psal. 2.

I.iii.

By

## The firste chapiter.

roue. 8. By me kynges reygne, and makers of lawes dyscerne ryghtewyse thynges.

api. 6. Here ye therfore ye kinges and vnderstande, lerne ye that be iudges of all parties of the worlde, leye to your eares ye that rule the multitude and order the people: for power is gyuen to you of god, & vertue fro the holy ghoſte.

api. 6. A wyse kynge is the ſtablenes of his people.

Ecclesiastes. 5. The kynge commandeth the hole countrey, as his ſubiecte.

luce. 22. Kynges of the people haue power ouer them.

Ad Titum. 3. Warne them, that they be ſubiects to princis and powers, to obey their commaundementes, to euery good worke to be redy.

1. Pet. 2. Be ye ſubiecte to euery creature for god, eyther to the kynge as precellynge,

The firste chapter.

cellynge, or to Dukes, as men sent  
by hym to the correction of euill do-  
ers, and laude of good doers.

Samuel sayde to kynge Saul, 1. Reg.  
whan thou were lytel in thyn own  
syght, were thou not made heerd in  
the trybes of Israell: and our lord  
annointed the king vpon Israell. &c

All the people of Israell sayde to 1. Par.  
Dauid: thy lord god sayde to the:  
Thou shalt fede my people of Is-  
raell.

Be euery soule subiect to the high Rom.  
powers, forsothe there is no power  
but of god: verily all thynges that  
be, be ordeyned of god, and he that  
resysteth power, resysteth the ordy-  
nauce of god: forsoth they that re-  
syste, get dampnation to them selfe,  
for prynces be not to the dreadde of a  
good werke, but of an euell. Wylte  
thou not drede power: do good, and

I.iiii.

thou

The firste chapter.

thou shalte haue laude therof. he is  
forsothe the mynyster of god to the  
into goodnesse. If thou doo euyl,  
diede. forsothely he beareth not a  
swerde without cause: he is the mi-  
nyster of god, reuenger in to wrathe  
to hym that dothe euyl, and ther-  
fore be ye subiecte to necessyrie, not  
only for wrath but for conscience.

Par. 28

Kynge Dauid sayd to all the peo-  
ple, Our lord god of Israell chase  
me befoze al the house of my father,  
that I shulde be kynge vpon Isra-  
ell for euer.

Par. 3.

Salomon accoꝝdyng to the con-  
stitution of Dauid his father, insti-  
tuted thoffices of pꝛiestes in theyꝝ  
ministrations, and leuytes in theyꝝ  
oꝝder, that they shuld laude and mi-  
nystre befoze the pꝛiestes, after the  
customes of euery day, and porters  
in their deuytiōs by gate and gate.

So

## The firste chapiter.

So commaunded Dauid the man of god, and they breke nothyng of the commandementes of the kyng, neyther the priestes noꝝ the leuites, in all thynges that the kyng commaunded. And the said constitution of Dauid appereth. 1. Par. 15. & 16.

Kyng Josaphat ordeyned iuges in al the cities of Juda, and in Hierusalem he ordeined leuites and priestes, and prynces of families, that they shuld iudge the iugement and cause of our lord to al the dwellers therof. And ferther he added therto, sayinge : Amary, your prieste and byshop, shal be chiefe in suche thynges as pertyne to god.

In the. xviii. yere of Josias king of Juda, the kyng sente Saphan the scribe of the temple to Elchias the hyghe prieste, that al the money

A. b.

the

2. Par.

4. Re.

## The firste chapter.

the temple, shoulde be molten and deliuered to smithes to be bestowed vpon the temple: and Elchias dyd as the kynge commaunded, and also sente hym by Saphan, a boke of the lawe that he had founde in the house of god. And when Saphan had redde it to the kynge, he cut his clothes, and commaunded Elchias the hyghe prieste, that he shuld coucell out lorde vppon the wordes of that boke, for he sayd, the wrathe of god was kendellyd agaynst them. and Elchias dyd as the kynge commanded hym. And soo it appereth, that the kinge commanded the high pyste, concernynge the reparation of the temple, and also concerninge the sayde boke, and he obeyed.

4. Re. 23 Also the kynge Josias commaunded Elchias the bysshoppe, and the pysters of the secoude order, and the porters

## The firste chapter.

porters, that they shuld caste out of the house of god all vesselles that were made to Baal, and they obeyed. And these textes proue, that kyn- ges haue theyr power immediately of god. And that they iudge the worlde: that al that be within their dominions are theyr subiectes, and owe to obeye them, and neyther by- shop or priste is not excepted in any of these textes.

**O**f dyuers powers that the clere  
gye hath by the law of god  
The .ii. chapit.

**T**HE power of preachynge is by the lawe of god: where it is sayd: Preche ye the gospel to eue- ry creature. And that might eue- ry priste haue doone in the begyn- nyng of the church, as soone as he was priste, and noone myghte haue

Mar vi

The firste chapter.

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Mar vi

## The seconde chapter.

haue prohibite him therof: but after by lawes of the bysshops of Rome ordinaries myght make prohibitions in suche cases, and that hindred trewe preachynge very moche. Also matrimony was ordeyned by god. And ouer that, the power that the clergy hath, to cōsecrate the body of our lord, to assoile, to make deacons, p̄stes, and bysshoppes, is by the law of god. And they may also baptise without ceremonies or exorcismes, by the lawe of god, and so may euery lay mā: but none may vse the ceremonies or exorcismes but p̄stes: and that is by lawes of the bysshops of Rome. and so like wise the ceremonies in other ministrations be by lawes of bishoppes of Rome, or by custome. Also the ministratiō of extreme vnction none may exercise but onely p̄stes, and as for  
the

## The seconde chapiter.

the puttyng away of synne, no priss  
maye doo it, neyther by the lawe of  
god, ne by the lawe of man, for god  
onely of his mercye, throughe con-  
tricion, which is the very trewe pe-  
naunce, putteth awaye synne, and  
none but he. And euerye man that  
hath offended, muste vse this mynys-  
tration of penaunce and of contri-  
tion in hym selfe, and in his owne  
harte, if he wyll haue forgyuenes:  
And none other but he may vse this  
mynistration for hym.

**O**f dyuers mynistrations, whiche the  
clergy hath vsed by custome and by  
lawes of man, and yet many of the  
lay people haue thought, that  
they haue vsed them by  
the lawe of god.

The thyrde chapiter.

**M**ATRIMONY was ordey-  
ned by god: as is sayde before  
and

The thyrde chapter.

and it hath. ii. greate prerogatyues  
before any other mynistration, that  
is to say, by reason of the place and  
of the tyme : of the place, for it was  
instituted by god in paradise: of the  
tyme, for it was fyrste ordeyned be-  
fore all other mynistrations. And  
trouth it is, that prestes by custome  
haue had alway the ministration &  
the solempnyng therof, and none  
but they, as to the ceremonies, & so  
it is right couenient that they haue  
stil: but yet it is expedient, that it be  
knowe, by what authoꝛite they haue  
it: and that it may with a cause be ta-  
ken fro them by the hyghe powers,  
as it may in dede. Also confyrmati-  
on is by the lawe of man, and was  
ordeined by the bishoppes of Rome  
and the clergy, throughe the exam-  
ple of chappostles in the pꝛymitiue  
churche, whiche by touchynge of  
they

### The thirde chapirer.

they? handes, gaue the holy gooste  
in a bysible sygne, but that gyfte  
went not to they? successours: how  
be it they? successours haue ordey-  
ned, that they shall lyke wyse con-  
firme them that be baptised, by to w  
chynge of they? handes, and if they  
that do it be in grace, it maye doo  
good, and elles it wil do lytel good.  
Also auriculer confessyon is by the  
lawe of man, and it may sometime  
do good, and be occasyon to bringe  
in contrition. Neuer the lesse many  
of the clergye affyrme, and all the  
peple in maner beleue, that it is by  
the lawe of god. Also satisfactyon,  
if it be taken as a parte of penance,  
gyuen by insunction of the confes-  
sour, in suche maner as hath benne  
vlsed in tyme past after confessions,  
is by the lawe of man: And if it be  
taken as good deedes of prayour,  
fastynge

### The thirde chapiter.

fastynge, and almes deede, done of deuotion, then it is commanded to euery man by the lawe of god. but yet whiche way so euer it be taken, it neuer putteth away synne, but it maye throughe grace, and throughe the free gyfte of god, whether it be frely done, or by waye of intinction and penaunce, encrease his merite and rewarde in heuen. Also benedictions and hallowynges, as they be com: onlye vbled, be by the lawe of man: and if the minister be in state of grace, his benedycyons and halowynge may do good: but if he be out of grace, then as of themselves, they do rather hurt then good. And neuerthelesse many of the people thynke, that the euill lyfe of the mynyster, hurteth not suche hallowynges or benedycyons, noo more than it dothe hurte theyr consecrations

ong

### The thirde chapitre.

ings and absolutions, or suche other  
ministrations as they haue by the  
lawe of god. And surely that is a  
ryghte great error. Also byshops  
haue power to excoꝛmunicate encanthe-  
tes, that be presented to benefices,  
but that is in this realme only by  
custome, and by the fauour and sub-  
ferauce of the king and his lawes,  
and not by the lawe of god. for it can  
not be proued by the lawe of god,  
that one pꝛist hath that power ouer  
another pꝛist, ne none shoulde be  
made pꝛistes, but such as were able  
to take a cure. Also all holydaies, ex-  
cepte the seuenth daye, and also the  
pꝛecyse fastynge dayes, matyns, e-  
uensonge, the ceremonies at masse,  
and other like, be by the lawe of mā  
and so is the power of iurisdiction,  
that the clergie hath vsed in tyme  
paste, as to kepe courtes and coun-  
cilles,

The thyrde chapiter.

celles, to do corrections, and suche  
other: And yet many thynke, that  
suche thynges haue ben by the lawe  
of god. Trowthe it is, that many of  
the prayours that be sayde at masse,  
matyns, euensonge, and diriges be  
taken out of scripture, and be scrip-  
ture in dede: but to this intente that  
they shall be sayd in one place of the  
seruice, rather then in an other, or in  
this tyme of the yere, moze than in  
this, or to this infente one time, and  
to this an other: they are but cere-  
monyes, for they be ordeyned to be  
saide in that ordre by the onely lawe  
of man. And therfore it were righte  
expediente, that it were openly de-  
clared and knowen, what thynges  
be vlsed by the law of god, and what  
by custome and by the lawe of man.  
And vndoubtedly there is no lawe  
of god, that commaundeth settinge  
vp



## The thride chapter.

bp of ymages, but whether the settinge bp of them be prohybited by the lawe of god, that is to say by the xx. Chappter of exodie or not, is a great doubt to many men; and as it semeth, if the sayde texte were indyfferently looked vpon, it wold appere, that the settinge bp of them is therby clearly prohibite; howe be it, if the clergy be iudges in that matter, it is verye lyke, that many of them wyl mainteyne, that they predecessours began. Also all the inferiour orders vnder deacon, and also these names, Pope, patriarke, Cardinall, and dyuers other, haue ben inuented and broughte vppe by the power of the bysshoppes of Rome and the clergye, and not by the lawe of god.

B.ii.

Of

## The fourth chapter.

**O**f dyuers thynges that the byshops of Rome and other byshops and prynces haue claimed vnder the celos of the law of god, whiche it gynceth them not, ne that they: pretence therein can not be affirmed by custome, ne yet by assente of the people. The fourth Chapter.

**F**YRSTE byshoppes of Rome haue pretended to be supreme head of the vniuersall churche of CHRYST, and they haue pretended also, that they haue bothe powers spirytual and temporal: howe be it they agte, that they haue gyften the execution of the temporall power to kynges & prynces, but the power of right they haue pretended to haue holly in them selfe: and therefore they haue sayde, that they haue power to depose kyniges and pryncis, and that some of they: predecessours haue done so in dede. And fethermore they haue pretended, that by they: sayde supremistye,

### The fourth chapter.

the, they haue power to somon a generall counsell, and to commaunde kynges and princis to assiste theym therein. And that byshoppes priestes and other of the clergie, aughte to haue the voices in suche councelles, and none but they. Also that they haue power to make byshops, and none but they: to geue all benefices and spirituall dignities through all chrestendome: to be the vniuersall byshoppe throughe al dyoceses, and to visite in all places seculer and regular whan they wyl: to haue first frutes of all byshoppicks, and of all other spirituall dignities. Also that they and the clergie make the churche, and that such a churche as may not erre: and that they haue auctoritie to expounde and declare the doubtes of scripture: and that all men are bounde to stand to that de-

## The fourth chapter.

claration. And that they haue au-  
toritie by the lawe of god to make  
excommunications: and they except  
therin neyther treasons, murders,  
ne felonies, ne yet kynge ne prince.  
They pretende also, that they maye  
make lawes: and that all temporal  
lawes muste giue place to them: al-  
so they haue pretended, that they  
maye graunte full pardone *a pena &*  
*culpa*, and archebysshoppes and car-  
dinals haue pretended, þ they might  
graunte an. C. dayes of pardone:  
and euery byshop. xl. dayes, And al  
bysshops haue pretended, that they  
may make absolutions in many ca-  
ses, where other priestes maye not.  
And al priestes haue made pretence,  
that they maye put away synne: and  
that they maye determyne by power  
of the keys, who is worthy to be ad-  
mytted into the kyngdome of heuen  
and

## The fourth chapter.

and who not. And all these pretences, and many mo here omitted, whiche the people haue bene instructed in tyme paste to be trewe, be not on-ly vntrewe, but also many of theym be heresye, and be directly agaynste scripture, and none of them can be assermed ne made persite by custom prescription vñe ne by acceptance of the people: for they be vntrewe doctrines: and an vntrewe doctrine can not be reformed, tyl it be clerely broken and put away, wherfoze the longer they contynue, the greater is the offence in them that maynteyne them. And amongst other thynges the greatest hynderaunce of the true doctryne of the gospell, and of the perfection of all chrysten religion, & the increasynge of heresies and vntrewe doctrines, haue growen by reason of these pretences folowynge:

B.iii. That

## The fourthe chapter.

That is to saye, that the bysshop of Rome shuld be heed of the vniuersall church: and that he shuld haue power to sommon general councilles: and that byshoppes and priestes shuld only haue the voices in them: & haue power to expounde the doubttes of scripture. And I entend now byselfe as I canne, to touche some thyng of generall counccylles: and fyrste I wyll speke of suche catholyke generall counsayles as be appointed to be kepte by the lawe of god: and then of suche counccylles as haue ben kepte in tyme paste, by the power of the byshops of Rome.

By what auctorite the catholyke generall councilles fyrste began, and what power they haue. The fyfthe chapter.

**V**WHEN a man maketh a testament, he hath a desyre to haue it

The fyfthe chapter.

it performed, and he wyl therfore in  
the beste maner that he can, deuise  
suche wayes, as may moste helpe to  
the perfourmance therof: wherby  
pon it foloweth, that for the our mas-  
ter Chryste, whiche was and is of  
moste hyghe wysedome, power, and  
goodnesse, made a testament, which  
he wolde shulde contynue to the ende  
of the worlde: that he wold prouide  
howe that testamente shulde be per-  
fourned: and bycause it was expe-  
diente, that there shulde be alwaye  
certayne powers in his church, that  
shulde se the execution therof, he as-  
sygned certayne powers therto, in  
such maner as I shal touche heraf-  
ter: and those powers he appoynted  
according to the times then to come  
in his church, to the ende of the  
worlde: wherof the fyfte was the  
tyme that folowed immediately af-

The fyfthe chapiter.

ter his passyon, whan the churche  
was in the begynnynge, and in ma-  
ner as in her infancye, to the tyme  
that kynges and prynces were con-  
uerted: whiche by thauctoizitie that  
they had receyued of god ouer his  
people, myght take rule and gouer-  
naunce therof: The other tyme was  
from the sayd time that kynges and  
prynces were conuerted, to the ende  
of the worlde. And for the good or-  
der and direction of his testamente  
in the fiftie of the sayde tymes, he  
gaue power to his apostles and dis-  
ciples, by this texte. When he sayd  
to Peter in the name of all the ap-  
ostles, and of all the hoke churche,  
tyll kynges and pryncis shulde be  
conuerted to the saythe. what soo  
euer bynde vpon the erthe, shall  
be bounde in heuens: for there were  
none other thenne, that coulde and  
wolde

anh. 16.

1503



The fyfthe chapter.

wolde take the gouernaunce bppon  
them, but onely they: and therfore  
the appostles and dyscyples onely  
without assystaunce of kynges and  
prynces, or any other of the people,  
by auctoritie of the sayd texte, in the  
name of the hole church, for the time  
appoynted Mathie in the place of  
Judas: And they also for thencrea- Acto.  
synge of the more loue and honour  
in the hartes of þe peple to the name  
of Jesu, altered the forme of bap-  
time, instituted by Christ, and com-  
manded that all men shulde be bap-  
tised in the name of Jesu. And they Acto.  
also chace the. vii. deacons, to my-  
nistrer to the tables: that they them  
selve myght attende to prayour and  
preching. And they appointed also, Acto.  
that the goodes of them that were  
conuerted in the begynnynge of the  
churche, if the owners had deuocyn  
on so

## The fyfthe chapter.

on so to do, shulde be broughte and  
leyed at the appostles fete, to the co-  
mon vse of the myltytude of the  
Christen people then newly conuer-  
ted. And those directions they made  
in their owne names, bycause there  
were then no other men conuerted,  
that myght conueniently be ioyned  
with them in councilles: but after,  
whanne other were conuerted, that  
myght be conueniently ioyned with  
them in Councilles, then they toke  
the semours of the peple with them  
in councilles, in the name of the  
hole churche, as appereth Acto. xv.  
and. xxi. and that they dyd also by  
auctoritie of the said text. Mat. xvi.  
for there were no kynges then con-  
uerted, that myghte take that po-  
wer vpon them, as is sayde before.  
And al this tyme the Apostels were  
the hyghe rulers in all the sayd coun-  
cyles,

Acto. 15.

.21.

Mat. 16.

## The fyfth chapter.

effs, but when kynges and prynces  
were conuerted to the faythe, then  
the power, to see the faide testament  
of Chrifte to be duely executed, was  
deuolute to kynges and prynces, as  
heedes and rulers ouer the people,  
and that was by the texte, What so  
euer ye bynde vppon erthe, shall be  
bounden in heuen: for tho wordes  
Christ speke to the disciples, and to  
all the people there beinge presente  
in the name of the vniuersal church  
and that texte is the verre grunde  
and warrante of the keepynge of all  
catholyke generall councilles, that  
haue ben or shall be to the ende of the  
world. And here it is to be notid, that  
when kynges and prynces were in-  
fidels, they had theyr power of god  
ouer the people: and when they be-  
came chrystened, they losse none of  
that power, but had it, and to this

Daye

Math.

## The fyfthe chapter.

Daye haue it in moche more gratyous and excellent maner, than they had before. And vnder this maner beganne the auctoritie of the catholyke general counccilles in the churche of god: and then to speke somewhat of the power of the catholyke generall councils, that I haue spoken of before, I thynke verely, that the power of them standeth mooste principally to declare the trewe catholyke fayth, accoꝝdyng to the rules and groundes of scripture: and to declare also, what is to be iuged to be agaynste scripture, and what not: and to expounde the doubttes therof: and also to determine, what bookes are to be obeide and taken as bookes of scripture, and what not. For all chrysten people muste agree in one faythe and in one god. Howe be it the coꝛrectiō of them that wold  
bꝛeke

## The fyfth chapter.

breke oꝝ dyſobey the ſayd declarattion of the generall counccille, belongeth by the lawe of god to kynges and pꝛyncis. For it is ſayd Eccle. vii. the kyng commaundeth the hool countrey, as his ſubiette: and therefore, if any man ſhulde punyſhe in the realme of an other pꝛynce, any of his ſubiectes, withoute his commaundement, it ſhulde be againſte the ſoꝛſayde terte. Wherfoꝛe the ſayde terte, Math. xxiii. which was ſpoken to the vniuerſall churche, as is ſayde befoꝛe, is to be vnderſtand thus, what ſo euer ye bynde vppon erthe, not offendynge ſcripture, ne the power that is gūen to kynges by the lawe of god, ſhal be bounden in heuen. For certayne it is, that the intent of Chriſt was, neuer to ſpeke any thyng againſte ſcripture, neiether of the olde testamente, ne of the newe.

Eccleſiaſtes. 5.

The fyfthe chapter.

new. For he said, I com not to breke  
the lawe, but to fulfyll it. And also  
it is to be noted, that to declare the  
faith, or to do any of the thynges,  
that I haue sayd befoze, do pertain  
to the generall counccille: is not a-  
gaynste scripture, ne agaynste the  
power of kinges and princes. For  
they neuer had those powers, but to  
correcte offenders, and to appoynte  
the order of correction, in what degre  
of offence so ever it be, without their  
assent, is agaynst the power of kin-  
ges and princes; Ro. xiii. where it  
is sayde, that princis be pomysshers  
of euery thyng that is euylle. And  
ever that, if a chursten kynge lyued  
agaynste scripture, to the hurte of  
his owne soule, and to the yuell ex-  
ample also of all his subiectes, the  
general counccill might declare, that  
he lyued agaynste scripture, and a-  
gainst

The fyfthe chapter.

gainst the lawe of god: but correction they myght none do, ne his subiectes might nothing do therein: but only pray to almightye god for his amendement. Also yf the generall counccille decreed, that the yongest sonne shuld inherite in this realm: or that all entayles made of landes, shulde be boide: Or that the clergie shuld haue a iurisdiction, and make proces of excommunication againste euery man, that breke any of their decrees, all were in bayne: for it were agaynste the prerogatyue of kingis and princis in euery realme: and also against scripture, whereby kynges haue their power, as is said before. Wherefore the general coun- cill hath therein no auctoritie. Lyke wyse, if any lawe be vsed agaynste scripture, the generall counccill may declare, that it is so: but the correc-  
tion

The fyfthe chapter.

tion and reformation in that behalfe, they muste commytte to kynges in euery countre, and to theyr lawes. And thoughe the apostels & seniours, Act. xv. by auctoritie of the said terte, Matth. xvi, *Quodcunq; ligaueris. &c.* decreed, that the peple shuld abstayne, *a suffocatis & sanguine*, whiche pertayned not meeterlye to the saythe, for the meate was laufulle: and neuerthelesse the chrysten people were than bounden to obey the decree: Yet yf the kynges, vnder whom the chrysten people were thā subiectes, vpon a reasonable cause had commaunded them to haue eaten suche meate, they ought in conscience to haue obeyed his commaundement. For the eatinge shulde not haue ben against the faith, and that decree was not made, but onely for a frendly communyon and compaignie



## The fyfthe chapter.

nienge togiether of the gentyles and iewes in the beginning of the churche. For the Jewes greatly abhorred suche meates. But for as moche as the cause of that lawe is now determined, the lawe also is determined: so that no man at this day is bounden to it.

Farthermore, by that I haue saide before, appereth, that the generall councille, lausfully gathered according to scripture, may declare, what is heresie, and whatte not. And I thinke also, that by these wordes, *Dic ecclesie. & si ecclesiam non audierit, sit tibi sicut ethnicus & publicanus*, They may put a man to aunswere before them vpon the heresie: and so may not euery byshop, ne yet all the clergie togyther. Howe be it the generall councill maye not ther vpon do correction. For al the correction per

The fyfthe chapiter.

taineth to kynges and princis, as I haue sayd before, ne they maye not alter the wordes of scripture in any article, as the apostels dydde in the fourme of baptyſme, for the cause why the appostels dyd it, is determined, that is to saye, to cause the name of Jesu to be had in the more loue and honour amonge the people, as is said before, whiche now, thanked be our lord, is vniuersally fulfilled amonge al chresten people: and so the sayd example is determined. Farthermore by that that I haue sayde before, appereth, that the orderynge of all ceremonies, of fastynge dayes and holy dayes, excepte the. vii. day onely, of sensynge, and of all the ceremonies, appertell at masse, matyns, and euen songes, and of al other lyke: be vnder the power of kynges and princis

The fyfthe chapter.

ces, according to their lawes, and not of the generall councilles. For they be not commaunded by scripture, ne pertayne not merely to the faithe: but haue ben brought vppe for the beautifieng of the ministrations vsed amonge the people, and to stire them the rather to deuotion. Wherfore dyuers countreyes maye vse dyuers ceremonies to the sayde intentes, in suche maner as shall be thought most expedient for the people in euery countrey, without any offence to the law of god. but in one faythe and in one hoole and full assente vpon scripture, and vpon the expositions therof, all christen people muste of necessitie agree, as I haue sayd before: and to that intent onely it shulde seme that Christ ordeyned generall councilles.

## The syxte chapiter.

Of such councils as haue ben kept in tymes  
past by the power of the bishops of Rome,  
and of the clergie, and haue ben called  
general councils. The.vi.chap.

**I**F A MAN wylle saye, and aby-  
dingly stand in it, that the byshop  
of Rome is heed of the vniuersalle  
Church of Chyste: it is not onely  
vntrewe, but it is also heresye, and  
is directely agaynste scripture, Ec-  
clesiastes.v. where it is sayde: Vni-  
uersę terre rex imperat seruienti, that is,  
The kynge cominaundeth the hole  
countrey as his subiect. wherupon  
it foloweth, that the emperour, whi-  
che is kynge in Italye, maye com-  
maunde the byshoppe of Rome as  
his subiecte. And if the byshoppe of  
Rome schulde be heed of the vniuer-  
sal! church: then he schulde be heed  
ouer the Emperour. For he vndou-  
tedly is one of the church: and than  
be

## The syxte chapiter.

he might commaunde hym as a superiour to hym, and that is directly against the said terte ecclesiastes. v. and if the byshoppe of Rome came in to the realme of any other kyng, he shulde for the tyme be subiecte to that kyng, and ought to be obedi-  
ente to his lawes and commaunde-  
mentes. And also it is sayd, Sa. vi.  
Here ye kynges and vnderstande:  
lerne ye that be iudges of all partes  
of the worlde. And if kinges be Ju-  
ges of al partes of the worlde, what  
part of the world is left to the iuge-  
ment of the bishoppe of Rome? And  
if the byshoppe of Rome were su-  
preme heed of the vniuersall chur-  
che, then he might iudge vniuersal-  
ly in al realmes: and that were dire-  
ctely agaynst the sayde textes. It is  
heresie therfore, to saye that the by-  
shoppe of Rome is heed of the vni-  
uersall

## The syxte chapter.

uerfall churche. Also to say, that the  
byshoppe of Rome and the clergie  
maye make lawes to bynde kynges  
and pyncis and their subiectes, is  
also against scripture, psal. ii. where  
it is saide, **O** kynges vnderstande  
ye, be ye lerned that iudge the world.  
For yf the byshoppe of Rome and  
the clergie shoulde haue power to  
make lawes, to bynde kynges and  
their people: then myght not kyn-  
ges iudge the world: for they might  
not iudge vppon tho lawes, ne re-  
forme tho lawes. For he that maye  
make a lawe, hath power to inter-  
prete and to reforme the lawe, and  
none but he: and so shulde kynges  
be bounden by tho lawes: & myght  
not of their owne power iudge the  
worlde, as the sayde texte, Psal. ii.  
saythe they do. Also seyncte Paule,  
Ro. xiii. sayth of euery pynce thus:  
he

## The syxte chapter.

He is the reuenger in to wraathe to hym that dothe euylle. And sayncte Paule in the sayd wordes excepteth no maner of euylle. And if princes haue power to reuenge euery euyl. It is herelpe to say, that the byshop of Rome may iudge oꝝ reuenge any maner of euyl, by his owne power. And neuertheles not withstanding the sayde textes, and dyuers other, whiche proue sufficiently, that the high power of the worlde is in kinges and princis, wherof I haue recited parte in the firste chapyter of this treatise: yet the byshoppes of Rome haue in tyme past, as heedes of the vniuersall churche, taken vpon them, to summon and appoynt generall councils, as they haue called them, and to commande kinges and princis to obey that sommons, and to assiste theym therein. but yet

C b

whan

## The sixte chapter.

When kynges & princes haue done  
soo: they, ne any other by their ap-  
pointement, ne yet any lay manne  
shulde haue in the sayde councilles  
any voyces, but bysshoppes, prie-  
stes, and religious, and other of the  
clergie onely. For they haue preten-  
ded, that they make the vniuersall  
churche, and that such a churche as  
may not erre. And surely to say, that  
byshops and priestes, make the vni-  
uersall churche, is a great erroure:  
for the vniuersall church is the con-  
gregation of all faithfull people,  
and not onely of the byshops and  
priestes. And of that churche saint  
Paule speke, Ephes. v. whanne he  
saide, that for his churche Christe  
gaue hym selfe: and no man wylle  
say, that Christ gaue hym selfe only  
for the clergie. Also saint Paule spe-  
kyng of the particular churche of  
the



The syxte chapiter.

the Cozinthians saith thus, Despon- 2. Cor. II  
di nos vni viro virginem castam exhibere  
Christo, That is, I haue espoused  
you, to gyue your selfe a chaste vir-  
gin to one manne, that is Christe.  
And by those wordes, a chaste vy-  
gine, he vnderstandeth the vniuer-  
sal churche of the Cozinthians, and  
not onely of the clergie there. Howe  
be it the byshops of this realme are  
clere fro that errour: for they right  
well and catholikely haue confessed  
in their booke, called the Institution  
of a chrysten man, in the title of ma-  
trimonie, that the congregation of  
al faithfull people maketh the vni-  
uersall churche. And by reasone of  
the said pretences, that the byshops  
of Rome shulde be supreme heedes  
of the vniuersall churche, and that  
they might summon a general cou-  
cill, as they haue callid it, to refoyme  
the

## The syxte chapiter.

the churche, as they haue pretended  
in capite & membris, in fide & moribus,  
that is to say in heed and in membes,  
& in faith & maners, vnderstādyng  
by that worde heed, the byshoppe of  
Rome: and by that worde membes  
kynges and princes, and theyꝝ peo-  
ple: they haue brought in many gret  
perillous errours and abusions, as  
well to the hurte of theyꝝ owne sou-  
les, as of all the people. And ouer  
that, foꝝ mayntenance of theyꝝ own  
honour, power, riches, libertie, and  
suche other, haue made lawes dire-  
ctely agaynst scripture, agaynst the  
power of kynges and princes and  
theyꝝ lawes, and also agaynst all  
trouthe and charitie, and whereof  
they hadde noo power to make any  
lawes and canons, but onely that  
they toke vpon them to do it by the  
vsurped powers befoze reherſed.

And

## The syxte chapiter.

And nowe lette euery manne in hys owne conscience iuge, whether it be an indifferent waye of Justice, that the byshoppe of Rome and the clergie shulde be in these mattiers iudges, to redresse the sayde abusions, heresy'es, and vntrewe doctrynes, brought in by them selfe, & by their predecessours, and whyther they wolde be dilygente to abbate their accustomed vsurped honoꝝ, power, riches, libertie, and suche other, as in this worlde be thinges ryght delectable and plesant, specially if the counceill be kepte, where they haue worldly power: I doubt not, but that there be som of the clergie, that wolde put therto right greatte diligence: but to synde many of them, I thinke it wold be very hard. And yet the byshop of Rome hath nowe of late summoned a counceyll to be holden

## The syxte chapiter.

holden after the old fashon: And if he shuld shew him self outwardly to do it for a reformation, & inwardly intende to maynteyne forth the old abuspons, it shoulde be in hym to great a faute & enozmitie to be suffered. And therfore it is to think, that he knowith many of the clergy, that wyl helpe forth his good purpose therein. Howe be it thoughe his intent be neuer soo good in this matter, yet if ignozaunce do not excuse, I thinke verily, that he, and all that haue moued hym to sumon it, haue fallen therby into a ryght great heresie, for the causes before reherfed. And it wyl be very harde to proue, that ignozaunce of the lawe of god shulde excuse any manne, specially them that are moste bounde to haue knowledge of it. Wherfore I wyl say thus farre, concerninge the said coun:

## The syxte chapiter.

councill, that as many kynges and  
pryncis, as knowe the said text, Ec-  
clesiastes. v. and other textes lyke,  
wherby it appereth euidentely, that  
the high power, and the high com-  
mandement of the woꝛlde, resteth in  
kinges and prynces, and that none  
hath auctoritie vnder god to com-  
maunde theym: and neuer the lesse  
wyl appere at the sayd councill, that  
they agree, that the bysshoppe of  
Rome is heade of the vnyuersalle  
Churche, and so assente to the saide  
heresye, and be maynteyners and  
partteakers of it: and that they al-  
so renounce and forsake therby the  
power, that they haue receyued of  
god ouer his people, and that they  
disable them selfe therby to reforme  
the abusions, errours, and heresies,  
which thꝛough the craftes & sleigh-  
tes of the fende, haue ben brought  
into

The syxte chapitre.  
into the worlde, againste the trewe  
doctrine of Chyste and of his gos-  
spel, and also againste then samples  
of holy faders in the pꝛimitiue chur-  
che, and wherof there is no trusse of  
refourmation, oncles kynges and  
pꝛincis shortly put to their handes.

Of the gatherng of catholike generall  
councils. The.vii.chapiter.

**T**HERE was no auctoritie gi-  
uen by Chyste to oone apostle  
aboue an other, though peraduen-  
ture some reasons myghte be made  
to pꝛoue, that Peter oughte to haue  
some certayne pꝛeemynence befoze  
the other apostelles: but I entende  
not at this tyme, to speake of that  
pꝛeemynence. For what soo euer it  
were, it can not be pꝛoued by Scria-  
pture, ne by any other sufficient au-  
ctoyte, wherby any man shulde be  
bounden

The seventh chapter.

bounden to beleue it, who was his  
successoure, ne whoo is now his  
successour: so that none may claime  
any preempnence by hym ouer any  
other. As it is not redde in Scrip-  
ture, that whan the power of gene-  
rall councils in the begynnyng of  
the churche stode in the appostelles  
and seniours, as I haue said before,  
that any of the apostels comman-  
ded an other to come to any council.  
Wherfore it is very lyke, whan any  
doute rose, that nedid to haue coun-  
cill, that the apostels, and seniours,  
and other of the churche, whose pre-  
sence was necessary, of their chari-  
tie came to it, without any comman-  
dement: but haply by a charitable  
and a lounge monition and desyre  
of one to an nother: ne there is not  
any mention made in scripture, that  
there was any excommunication or

D

inter-

## The seventh chapter.

Interdiction made againſte them  
that came not : for all the mencion  
that is made, Act. xv. for the gathe-  
rynge of the council at Hieruſalem,  
whan the queſtion roſe, whether cir-  
cunciſyon ſhulde be neceſſary in the  
newe lawe, is, that the Apoſtelles,  
and ſeniours gathered them ſelfe to-  
gether, to here the matter. And in  
the latter ende of the ſame chapter  
it appereth, that the apoſtles and ſe-  
niours, by aſſente of the hole chur-  
che, wrote a letter to the brethren of  
the gentylles conuerted at Antioch,  
Sirie, and Cilyce, in whiche coun-  
treys the ſaid queſtion fyrſt ſprang.  
And amonge other thynges, they  
wrote thus vnto them: For as moch  
as we haue harde, that ſome of vs  
haue come to you, and troubled you  
with wordes tournynge your myn-  
des, to whom we gaue no comande-  
ment



The seventh chapter.

ment so to do: It hath pleased vs,  
gathered to gether in one, to chole  
men, and to sende to you with oure  
mooste dere beloued Barnabe and  
Paule, which shal shewe you, what  
we thynke. &c. And it appereth not,  
that any commaundement was gi-  
uen for that gatherynge to gether:  
but that charitie was the very com-  
maundement therein to euery man,  
& none other but that. Also Act. xxi.  
When the iewes murmured against  
saynte Paule, bycause that as they  
sayde, he taughte the Jewes in the  
begynnyng of the churche, that  
they shuld not circumsise their chil-  
dren: The bretherne at Hierusalem  
said vnto hym, that vpon that mat-  
ter it behoued to gather the multi-  
tude, and so it was. But it appereth  
not, that any commaundement was  
gyuen for the gatherynge. And I

The seuenth chapiter.

haue not harde of any other scripture, that warranteth any suche commaundement. And yet syth the feyned power of Rome beganne, it is pretended, that suche thynges as are to be doone in the Church of God, muste be done by the commaundement of the byshoppe of Rome: and that he muste commaunde all men, as well kynges and pryncis, as othet, none excepte, spiritual ne temporal, and that they muste obey his commaundement, and that vppon no lesse peyne then of excommunication or interdiction. And that it is he also, that is sette to iudge al men, and that vpon his welth vnder god, the helthe of all the people dothe depende, as it is sayd Distinc. xl. Si papa. And surely these thynges can not be derpyued oute of the mekenesse of Christe, whych, as he wytnesse the hym

The seuenth chapter.

hym selfe, was meke and mylde in  
harte. And I thinke therfore, that if  
it shuld happen hereafter, any infy-  
dels to be conuerted to the feithe of  
Christe, that they shuld be merua-  
lous ly astonied, whan they heyring  
of Christis mekenes, shulde see su-  
che pride in his mynysters, whiche  
neuertheles pretend the highest per-  
fection in Christis Church. I sup-  
pose therfore, that it were euen now  
a thyng mooste pleasant to god, and  
the most redy way to encourage in-  
fidels to be conuerted, and mekely  
to recepue the faith of Christe, that  
euery kynge and pryncce in their re-  
almes and dominions before anye  
other thinge, refoyme that pride.  
And as for the gatheringe of suche  
a free catholyque generall counsell,  
to be gathered by kynges and prin-  
cis, as I haue saide before, it is not

The seventh chapter.

haue not harde of any other scripture, that warranteth any suche commaundement. And yet syth the feyned power of Rome beganne, it is pretended, that suche thynges as are to be doone in the Churche of God, muste be done by the commaundement of the byshoppe of Rome: and that he muste commaunde all men, as well kynges and pryncis, as othet, none excepte, spiritual ne temporal, and that they muste obey his commaundement, and that vppon no lesse peyne then of excommunication or interdiction. And that it is he also, that is sette to iudge al men, and that vpon his welth vnder god, the helthe of all the people dothe depende, as it is sayd Distinc. xl. Si papa. And surely these thynges can not be derpyued oute of the mekenesse of Christe, whych, as he wytnesse the  
hym

The ſeuenth chapter.

hym ſelfe, was meke and mylde in  
harte. And I thinke therfore, that if  
it ſhuld happen hereafter, any infy-  
dels to be conuerted to the feithe of  
Chyiſte, that they ſhuld be merua-  
lous ly aſtonied, whan they heyring  
of Chyiſtis mekenes, ſhulde ſee ſu-  
the pride in his mynyſters, whyche  
neuertheles pretend the higheſt per-  
fection in Chyiſtis Churche. I ſup-  
poſe therfore, that it were euen now  
a thyng moſte pleaſant to god, and  
the moſt redy way to encourage in-  
fidels to be conuerted, and mekely  
to receyue the faith of Chyiſte, that  
euery kyng and prince in their re-  
almes and dominions before anye  
other thinge, reforme that pride.

And as for the gatheringe of ſuche  
a free catholyque generall coun-  
cill, to be gathered by kynges and prin-  
cis, as I haue ſaide before, it is not

## The seuenth chapter.

to be doubted, but that euery christen  
prince by the generall bonde of cha-  
ritie, to the honour of god, and to  
the helthe as well of his owne soule  
as of the soules of all his subiectes,  
wherof he hath taken mooste special  
cure and charge before any other:  
and for the mapntenance also of the  
vnitie of faithe in Christis churches  
wyl fro tyme to tyme, as nede shall  
require, charitably agree, that suche  
catholyke generalle councilles, as  
be before reherſed, shulde be gather-  
ed, and to see that suche personnes  
haue the voyces therein, as shall be  
thought mooste indifferente. And if  
there were a generall council this  
gathered, by auctoritie of kynges  
and princis, I thinke it wolde doe  
more good at one syttyng, then ma-  
ny of the generall councilles that  
haue ben kept in tyme past by auc-  
toritie

The seuenth chapter.

for the of byshops of Rome, and of  
the clergie, haue done in many ye-  
res. For the more pitie is, they vn-  
der the colour of reformation, haue  
maynteyned right great abusions,  
and vntrewe doctrines, whiche of  
lykelyhode they of them selfe wyl  
neuer refoyme: but our lord of his  
goodnes may refoyme them, whan  
it pleaseth hym.

Of dyuers lawes and decrees made by the  
byshops of Rome, and the clergie,  
whiche be not onely vntrewe,  
but be also agaynst scrip-  
ture. The viii. chap.

**I**t is sayde amonge other thynges;  
Distin. xl. Si papa, that the pope  
is sette to iudge al men, and that no  
mortall man may reprove hym: for  
whose perpetuall estate (as he saith)  
all faythefull people soo moche the  
more instantly prayeth, as they per-

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ceue, that of his welthe nexte vnto  
god their helthe doth depende. And  
these sayinges be not onely vnttrue,  
but also agaynste all the textes of  
scripture, that speake of the power  
of kynges and princes, and also a-  
gaynste the texte of fraternal corre-  
ction, Matth. xviii, for he sayth in the  
sayde distinction, that no man may  
correcte hym.

**A**lso Distinc. xcvi. Si imperator, a-  
monge other thynges, hit is sayde  
thus: God wolde, that suche thyn-  
ges shoulde be disposed by priestes,  
as pertyne to the churche: and not  
by seculer powers, and that chysten  
Emperours ought to submyt theyr  
executions to ecclesiasticall byshop-  
pes, and not preferre them. And in  
the same distinction, ca. Nunquam de  
episcopis, it is sayde, princis be wont  
to submyt theyr heddes to byshops:  
and



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and not to iudge vpon theyr hedes.  
And howe farre these sayinges be  
agaynste the trouthe, and howe di-  
rectely agaynste the power of kyn-  
ges and princes, to theym gyuen by  
scripture, It wyl appere to theym  
that wylle rede the textes recyted in  
the fyrste chapiter of this treatyse.

**A**lso. xxiii. q. viii. Omni timore, hea-  
uenly rewarde is promysed with-  
out doubtte to all theym that dye for  
the trouthe of the faithe, for salua-  
tion of the cōstrey, and for defence  
of chrysten people: and yet it is no  
doubte, but that a man maye dye in  
deedly synne without repentance in  
all those cases: and if he do soo, he  
shall not be saued. And that sayinge  
also is dyrectly agaynst diuers scri-  
ptures, that speake of penaunce,  
and of tournynge of our hartes to  
god: for the very true penaunce is

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contricion of harte, with a full purpose neuer after to offend, and none but that.

¶ Also Distinct. xix. Enim uero, the byshop of Rome saithe thus: For as moche as the churche of Rome, in the whiche Chyste wyl we haue the rule, is sette as a glasse and an example to other: euery thyng that it commaundeth, is alway without denieng, of euery man to be obserued. And soo it apperethe, that as Chyste byddeth precisely, that his commaundementes be keppe, that soo lykewyse the byshoppe of Rome saythe as precisely withoute exception, that the commaundementes of the churche of Rome are to be obserued. And vndoubtedly that sayenge is vntreue, and was grounded vpon a greate presumption: for the byshoppes of Rome haue made  
many

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many lawes that may not be obserued, as befoze appereth. And there is a lawe of lyke effecte in the same rit. distinction, *Nulli fas est*, as to the reder wyl appere.

**A**lso Distinc. lxxxvi. *Quando necessitas*, the byshoppe of Rome saythe to all prelates thus: whan the necessitie of discipline in good maners compelleth you to speke soze wordes, so that ye thynke ye haue exceded: yet it is not asked of you, that ye shall aske forgyuenes of your subiecte, lest haply the auctoritie of gouernance, by shewynge ouer moche mekenes, might be broken in them, that shulde be subiectes: but yet he agreeth, that in suche case, forgyuenes muste be asked of god: And it is to be meruayled, what gouernance prelates shulde haue, that shuld be broken with mekenes. For  
Christe

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Christe hadde no gouernaunce, but  
that it agreed well and stode hole  
with mekenes: and therfore he said,

nh. 11.

I am meke and mylde in harte.

¶ Finally this distinction is direc-  
tely agaynst the gospel, where our  
maister Christe commaundeth a re-  
consiliation to our broder, befoze we  
make our offerynge. for this distin-  
ction excepteth p̄lates therof, whē  
they excede in wordes: and yet they  
be not excepted in the sayde gospel.

nh. 5.

¶ Also. xxvi. q. i. *Sunt quidam*: the bi-  
shoppe of Rome sayth amonge dy-  
uers other thynges, that suche thin-  
ges as the Euangelistes and pro-  
phetes speke not of, he maye make  
newe lawes: and he neyther excep-  
teth lyfe, londes, nor goodes, and  
that p̄tence is so vntrewe, that I  
thynke verelye, there is not one of  
the clergy at this day, that wyl pre-  
tende

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tende, that the clergye maye make lawes of suche thynges: though peraduenture somme wolde thinke, that they maye make lawes of suche thynges, as they calle spiritu-alle. But the truthe is, that they maye not make anye lawes of the one ne of the other. And yf they did, they shoulde doo directlye againste dyuers textes of scripture, whiche gyue power in that behalfe to kyn- ges and princis, whereof parte be recited before. And ouer that, yf all the lawes made by bysshoppes of Rome, and other bishoppes and the clergie in tyme paste, were throug- hly serched, there wolde appere, be- syde the lawes before remembred, ryght many decrees and canons a- gaynste scripture, and againste the power of kynges and princis: and that also gyue moze occasiō to pride than

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than to mekenesse, and that be like  
wyse righte harde and greuous, as  
welle to many of the clergye, as to  
the hole multitude of the people.

And yet it is to be doubted, that yf  
these matters, and other lyke, shuld  
be commytted to the byshoppe of  
Rome, and to the clergie, to be refoz-  
med in suche councils as haue bene  
bused in tyme paste, and wherin bys-  
shops and pristes haue only had the  
voices, that right small refourma-  
tion shuld folowe therupon. wher-  
fore kinges and princis now in this  
daungerous tyme are bounden in  
consciēce, to loke the moze diligent-  
ly vppon suche matters.

¶ And this treatyse intendeth not,  
that all ministrations and ceremo-  
nies, whiche haue ben bused in tyme  
paste by custome and by the lawe of  
man, shulde be auoyded and clerely  
sette

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set asyde, ne yet that defaute shulde  
be found in the bishop of Rome and  
in the clergie, and to reste there and  
go no ferther, but rather that suche  
abusyons & superstitions, as haue  
risen by occasion of some of the said  
ministrations and ceremonies, & of  
the bishops of Rome & the clergie,  
shuld be reformed, & brought to the  
true trade of Christes doctrine. And  
that it shuld also be openly shewed  
and declared to the worlde, by what  
auctorytie the mynistrations and  
ceremonies nowe vsed amonge the  
people, and also the power of the bi-  
shoppes of Rome and of the clergie  
fyrst began. For if true and playne  
declARATION were made in that be-  
halfe, it wolde vndoubtedly appere,  
that the byshoppes of Rome and the  
clergie, haue vnder the colour of the  
law of god, claymed many mo thin

ges

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ges, thenne it gyueth vnto theym:  
and whiche hathe benne in theym a  
right greatte offence, and hath ben  
also one of the greattest occasyons,  
wherby the charitie, peace, and qui-  
etnes amonge the people haue ben  
broken, and the puritie of Chrystes  
doctrine, in maner broughte into a  
hole ceremoniall fashyon of lpying,  
after the deuyce and doctrine of the  
clergie. And if suche thynges were  
reformed, it is very like, that trouthe  
whiche is God hym selfe, and his  
trewe doctrines wolde shortly after  
appiere in the worlde, and boldelye  
shewe theyr faces throughe all chri-  
sten realmes.

FINIS.

Londia in ædibus Thomæ Bertheleti  
regii impressoris excus.

ANNO. M. D. XXXVIII.  
CVM PRIVILEGIO.



